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THANKSGIVING

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To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government, To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only force which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

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Opinions expressed in our columns are those of the individual writer, and do not necessarily express the views of the National Reform Association.

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The Editor's Page

FOR WHAT ARE YOU THANKFUL?

At this time of thanksgiving, there are so many things for which to be thankful that it would be impossible to begin to enumerate them. They are more than can be numbered. One of the things I am particularly thankful for is the quantity of the young people it is my privilege to know.

It is fashionable to speak disparagingly of youth. All kinds of criticism are directed toward them. They are lazy, defiant, disrespectful and indifferent. They talk too much, learn too little, eat the wrong foods, and do all kinds of silly things. You have heard these charges and many others. All down through the ages similar complaints have come. "Youth love luxury. They have bad manners and contempt for authority. They contradict their parents and tyrannize their teachers." These words were not written yesterday. These are the words of Socrates, written in the fifth century before Christ.

What makes youth this way? Well, the truth of the matter is that most of them are not this way. One-half of the U.S. population today are less than 30 years of age, and among this half are some of the finest young men and women the world has ever known. While moral standards have admittedly gone down, there are many young people whose standards have not been lowered. Though living in the midst of an uneasy age, surrounded by an underlying fear of the complexities of the world and fully aware of the awesome power the nations have to destroy themselves, many are determined by the Grace of God to stand straight and true; to live in faith and hope, not in dispair, nor in pessimism.

It is the delinquents you read about in the newspapers—the unholy few who make the headlines. But for every one of them there are many who are living sanely, soberly, and with high purpose and resolve.

I am thankful that the young people it is my privilege to know are for the most part the kind who have high goals, a set of ideals, who know the worth of the human soul and who have a realization of the Divine. Who are not just marking time and living it up until a nuclear bomb reduces them to radioactive particles, but who are abiding by the moral law, serving God here on earth, and living in preparation for the world to come with an unshakable faith in Jesus Christ.

* * *

DID THE SEPTEMBER ISSUE CONFUSE YOU?

We are sorry about the mix-up of paging that appeared in the September issue of the Christian Statesman. In backing up the second sheet on the press the plate for the third sheet was inadvertantly used. Consequently this threw the paging out of proper sequence. The error was not discovered until the run was completed. We would have re-run the pages, but had used up all our paper supply. There was a strike on at the paper houses in Pittsburgh, which is still on,and we were unable to get paper from sources outside the city soon enough to correct the situation. Consequently there was nothing we could do but mail the issue with the pages out of order.

The pages are numbered correctly but do not appear in consecutive order. If you will observe that pages four, five and six are in reverse order, and likewise pages seven, eight and nine, and will turn these pages backward as you leaf through the magazine, you will find the text appearing in proper order in this direction.

REPAIRING THE BREACHES

Rev. Delber H. Elliott, D.D.

(Chapter eleven of the book, DOOM OF THE DICTATORS)

Except the Lord shall build the house
The builders lose their pain;
Except the Lord the city keep
The watchmen watch in vain.
Psalm 127:1

With a faulty foundation and a defective building, how can we make our structure secure? Religious pretense and pious phrases are not enough. It will require a change of heart.

This calls for national repentance. It is as old-fashioned as that. "Repent ye, for why will ye die, O house of Israel?" We append a brief sampling from the prophets, calling Israel and Judah back to God.

Isaiah 58:1: Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.
Jeremiah 18:7,8: At what instant I shall speak concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.
Ezekiel 33:11: Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
Daniel 7:14: And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.
Hosea 13:9,10: O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is there any other that may save thee in all thy cities?
Micah 7:18,19: Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.
Joel 2:13: Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.
Amos 5:15: Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.
Zechariah 1:3: Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me... and I will turn unto you, saith the Lord of hosts.

These are mere samplings of how the prophets called the nations to repentance for their own protection and salvation.

Fading Morality

National repentance must include an honest endeavor to eradicate our national sins. Crime, delinquency, intemperance, gambling, pornography, immorality, and dishonesty have been with us always, but they have never soared to such astronomical proportions before. And has there ever been a time when, on any wide scale, so little was being done about it? But what can we expect when a nation becomes complacent toward moral standards, when it drops God and the Bible from its schools and when it fails to support the church in its efforts to build a better nation? As we whittle down our virtues we replace them with our vices. Where God goes out the devil and his angels rush in.

Doorway to Hope

We are encouraged by experiences of our own nation in times of trouble. During the Civil War, Abraham Lincoln, supported by the Congress, called the na-

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TINKERING WITH THE FUNDAMENTALS

Rev. Ross M. Haverfield, D.D.
Pastor, Wayne Presbyterian Church,
Wayne, Pa.

II Timothy 3:1-7, 14-17; 4:1-8

When the Muse of History records the indelible account of our generation upon the pages of Time, it will be an interesting and fascinating chapter.

There will be many remarkable achievements, especially in the field of science—electronics—atomic power—supersonic speed, etc.

There will be many evidences of unusual progress in education—medicine and surgery—transportation—communication.

And the Muse, searching for a word to describe this fantastic age, may well call it "The Generation of the Bewildered".

In spite of all of our much-boasted accomplishments, perhaps we are indeed one of the most restless, unsettled, unstable, insecure, fearful and bewildered generations ever known.

WHY?

I think it is primarily because we have been TINKERING WITH THE FUNDAMENTALS OF LIFE.

We had a man in my home community who bought an expensive car, but it never ran well. Its parts were expertly made of fine material and properly assembled by the manufacturer, but the operation of the car was ruined by this man who was constantly tinkering with everything, the timer—the spark plugs—the carburetor; and he had only a very superficial knowledge of these things, BUT HE CONTINUED TO TINKER.

So with our generation—The Creator has not failed to provide all the essentials for a happy, contented, peaceful and abundant life, but man has been trying to improve upon what God has ordained for man, and has created instead, the social, political, economic and spiritual conditions that now confront us.

Dr. Sherman Skinner, a former pastor of the First presbyterian Church of Germantown, and later at the East Liberty Presbyterian Church in Pittsburgh, speaking before a large group of Presbyterian men at Grove City a few years ago, said that there is nothing wrong with the material with which man is made, but that what is needed is to have God put it together properly.

He quoted Paul—*"If any man be in Christ, he is a new creation."*

And we need to pick up the pieces which we have thrown around so carelessly, and to put back some of the essential parts we have tried to leave out, and life too, will become a NEW CREATION.

In writing to Timothy, the apostle Paul warned this fine young Christian to beware of conditions that seem strikingly modern.

As you heard read—

> "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned aside unto fables."

And Paul does not spare words as he describes what shall follow. Listen—

> "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, despisers of those who are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

No wonder he was concerned, and hastened to counsel this young man with the same counsel we, too, need today—

> "Continue thou in the things which thou hast learned and hast been

(Continued on page seven)

ANNUAL MEETING WELL ATTENDED

The 98th Annual Dinner Meeting of the National Reform Association was held at the Second-Fifth United Presbyterian Church on Thursday evening, November 2, 1961. Nearly one hundred guests gathered together for the delicious roast beef dinner and the program which was presided over by the Reverend W. W. McKinney, D.D., President of the Association.

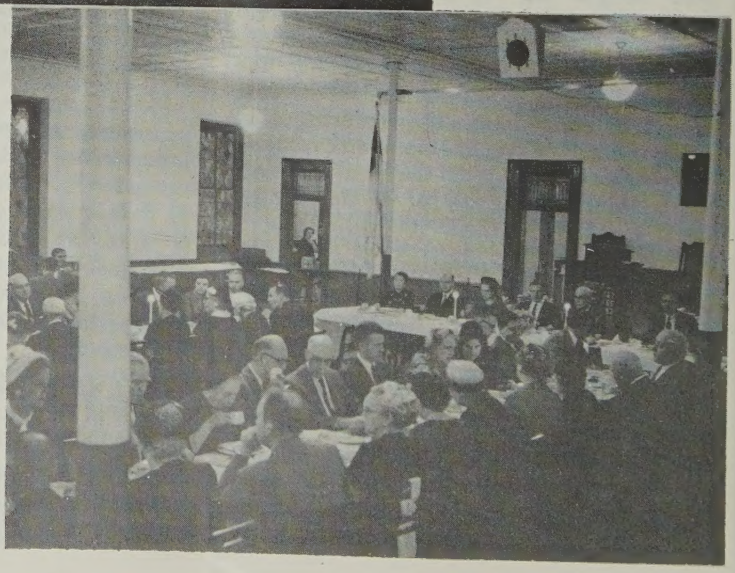
The invocation was offered by the Reverend David M. Carson, Head of the Department of Political Science, Geneva College. The group participated in informal singing as they awaited being served.

Following the dinner, a memoir for the Reverend Frank H. Lathom, D.D. was prepared and read by the Reverend D. Howard Elliott, D.D. A memoir for the Reverend Donald A. Spencer, D.D. was prepared and read by Reverend Walter C. Young, D.D. Each of these men were serving as active members of the Board of Directors at the time of their deaths.

The report of the Treasurer was read

Left to right –

Dr. J. R. Patterson
Bishop W. V. Middleton
Dr. W. W. McKinney



Some of the guests

by Mr. Knox M. Young showing that the receipts for the year amounted to $17,182.11 and that the balance at the close of the year, October 31, 1961 was $450.50 as compared with a balance of $157.66 a year ago.

Rev. Robert J. Crawford, Jr., was elected to the office of vice-president to succeed the late Dr. Frank H. Lathom. W. Scott Bliss, Assistant to the President of Geneva College and Stewart M. Lee, Ph.D., Head of the Department of Economics of Geneva College were elected to fill the vacancies on the Board of Directors created by the deaths of Dr. Lathom and Dr. Spencer. All members of the class of 1961 of the Board were elected to succeed themselves except Mr. S. Gordon Thompson who asked not to be re-elected because of inability to attend the meetings of the Board. The Association directed that this vacancy be filled by the Board of Directors.

The Reverend J. R. Patterson, D.D., Executive Secretary of the National Reform Association gave his report of the year's activities and the hopes and needs for the coming years. Of special interest is the approach of the Centennial year for the Association, and plans will soon be underway for a worthy celebration of this milestone.

Following the singing of two solos by Mr. C. H. Magee, soloist for the Bellevue Presbyterian Church, Dr. McKinney introduced the speaker of the evening, Bishop W. Vernon Middleton, D.D., L.L.D., Ph.D., Resident Bishop of the Western Pennsylvania area of the Methodist Church. Bishop Middleton had spoken earlier in the year in Harrisburg at the Pennsylvania Federated Legislative Committee Field Day Luncheon, attended by many of the members of the State Legislature. The message was so well received by the officers of the Association who were present that they asked Bishop Middleton to repeat the substance of the message to our group.

Bishop Middleton said that the crucial battle of our day is to reclaim the moral heritage which has largely disappeared from the American scene. In order that this might be brought about, he suggested three areas of activity. First, we must learn to base our decisions on principle, not expediency. Second, we must learn that moral principles are fixed, not relative. Third, we must help people find a meaning for life to establish their purpose and goal in life.

The message was one of inspiration in these days – that though the days may seem dark about us, yet we must take courage that our God still reigns in the heavens, and that the cause belongs to Him.

The benediction was pronounced by the Reverend Robert J. Crawford, Jr., the newly elected Vice-President of the National Reform Association.

* * *

TINKERING WITH THE FUNDAMENTALS

(Continued from page five)

> assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scrip- which are able to make thee wise unto salvation through faith which is in Christ Jesus."

And then he adds –

> "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of Gof may be perfect, thoroughly furnished unto every good work."

Surely it is about time we as Christians began to be concerned about our present situation and to begin to do something about correcting the serious conditions of today that are the result of our stupid "tinkering with the fundamentals."

On the front page in the *Inquirer* last week was a quotation from one of Mr. Graham's sermons in which he said in part –

"We don't take our religion to our businesses or to our schools". (and he might have said "to our social affairs")

We leave it home.

"Morals have become so relative that there's no "good" or no real "bad" any more. Nothing shocks us."

Now I maintain that this is due to what I am calling "TINKERING". Let's look at some of the evidence.

I. We've *tinkered* with the fundamentals of EDUCATION.

Our schools and colleges will be reopening shortly and no one is more interested in our schools than I am, and I am surely speaking for the entire staff when I say this. And we have much to be proud of—consecrated and well-trained faculties and administrators, expanding and amazing curricula, breath-taking buildings and equipment and a healthy, active, and challenging student body.

All these are essential, but frankly, there is another factor that seems to have been neglected recently, the instilling of a moral and ethical standard of responsibility.

Our schools have become so divorced from anything that seems to be religious, or that may indicate that there is a God, from any quotation of the Bible as a basis for moral standards, that our schools are almost pagan. We have loosened the brakes and tinkered with the steering mechanism. An outstanding educator and a University president said of this some time ago—

> "Education will be 'the light that failed' unless it works hand in hand with religion."

We believe that the timeless fundamentals of moral and ethical character building are as vital a part of the curriculum as science or math or language. We must not only train the mind and the hand, but we must also train the heart and conscience of the student, if the educated person is to be an asset to society.

The old adage is true! *"Train up a child in the way he should go, and when he is old, he will not depart from it"*, and I pray that those who like to tinker with such truth, will soon see how fundamental and unchangeable this is, and that they will let it alone. It must be a vital part of the over-all concept of education.

II. MORAL STANDARDS.

Another fundamental we are *tinkering* with is that of our moral standards as members of modern society.

The slogan of current social philosophy seems to be "Obey that impulse, let yourself go." But already this tampering with moral standards and social practices has created a sad situation for those who have been deceived—broken hearts, desecrated homes, divorces, drunkenness and alcoholism, debauchery and crime, dishonesty and theft, lawlessness, adultery, licenciousness, delinquency (juvenile and adult), moral irresponsibility and SIN.

You see, those who tinker with our fundamental social standards, seem to forget that man is a social being and he cannot "let himself go." He may try to confuse liberty and license and try to do as he pleases, only to discover, when perhaps too late, that all this is folly; and life becomes bitter and depressing.

No wonder there were 38,000,000 prescriptions for tranquillizers written last year. Drug addiction is alarming, and eleven billion dollars is our annual liquor bill.

Clever rationalism may tinker with the Ten Commandments but they still stand as eternal as God wills and to ignore them is sheer foolishness. Glib philosophies may tickle "itching ears" but the fundamental principles must stand, if society is to continue to exist.

Micah so eloquently admonished his generation, as he surely would ours, when he said—

> "He hath showed thee, O man, what is good.
> For what doth Jehovah require of thee, but to do justly,
> to love mercy, and to walk humbly with thy God?"

III. RELIGION.

Man has not only *tinkered* with the fundamentals of education and of moral standards and social relations, but he

has also delighted in tampering with religion.

One recent writer refers to this trend as creating a new religion, a religion which he calls "The Christianity of Main Street." And this man, the Canon of the Washington Cathedral, Dr. Theodore O. Wedel, is in intimate contact with the cross-roads of religious thought. From such experience he speaks with deep feeling. Let me quote a few sentences –

> "This Christianity of Main Street is a peculiar Christianity. It is a Christianity without doctrinal foundations – a kind of Christianity without theology, one which does not repudiate the name of God, but which has basically little to do with Him. Man and not God has become the chief actor in the drama of moral progress."
>
> "A religion of moral ideals, logically stands in little need of revelation, or of dogma or creed or possibly even of a Bible."
>
> "Multitudes of nominal Christians – even church-going Christians – live under the illusion that Christianity is a system of moral idealism and nothing else."
>
> "The foundation of this ethical Christianity in a Bible and in a divine revelation have so long been buried under a blanket of religious illiteracy that they are either taken for granted or thought to be unnecessary and superfluous."
>
> "It goes by the name of Christianity, but it is no longer the classical Christianity of the New Testament or of the church history."

Now all this is the result of our "tinkering" – of tampering with the fundamental requirements of our faith – with the tendency to "water down" the stand of the Church on moral and social practices – until soon there is no real difference today between a great many professing Christians and those who are non-Christian. We hide our religion, we wrap it up and leave it at home when we go on a vacation, we try to be a "good fellow" and to keep up with the other families on our block, regardless of what that may involve, or how it may violate our conscience.

And all this has resulted in a steady and alarming increase of all kinds of crime–murder, rape, larceny, vandalism–in spite of the fact that church attendance is up and more people are becoming church members.

It is time we began to stop our "tinkering" and ask God to help us to become "As workmen that needeth not to be ashamed." I know this is not a new situation, but it is the challenge that we must face in our day as Christian men and women, as every other generation has had to do.

Lincoln, nearly 100 years ago, in a Presidential Proclamation said –

> "We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown.
>
> "But we have forgotten God.
>
> "We have forgotten the gracious hand which preserved and strengthened us; in the deceitfulness of our hearts we have vainly imagined that all these blessings were produced by some superior wisdom and virtue of our own.
>
> "Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God who made us.
>
> "It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, to pray for clemency and forgiveness."

Thank God we have the eternal fundamentals with which to endeavor to establish the principles of our faith

in the home,
in the community,
in the nation,
and in the world.

We have –

THE APOSTLES' CREED, a digest of our faith.

THE TEN COMMANDMENTS, the basis of our right relationship with man

and God.

THE SERMON ON THE MOUNT, Essentials for Christian living.

THE SUMMARY OF OUR LORD –

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

In the face of our modern trend toward the temporal, the materialistic and the secular, we will be severely challenged and persecuted but may the God of grace uplift us and fortify us, and find us faithful.

And now may the Hymn No. 267, "Faith of Our Fathers" be the expression of our personal commitment and dedication.

"Faith of our fathers, holy faith!
We will be true to thee till death."

* * *

REPAIRING THE BREACHES

(Repairing the Breaches)

tion to repentance and appointed days for prayer and thanksgiving. Those prayers were heard and the Union was saved.

In the first World War, when the fall of Paris seemed imminent, President Woodrow Wilson issued the following proclamation: "Whereas it has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life...." He then proclaimed Thursday, the thirtieth of May, as a day of public humiliation, prayer, and fasting, exhorting the people to "pray to Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth...and beseeching Him that He will give victory to our armies as they fight for freedom...."

The night of the same day which was observed by prayer, the tide of war turned when a flood swept away the bridges of the Austrians and 180,000 Austrian soldiers never returned to their base. In connection with a praying America in World War II we cannot forget such providences as took place at Dunkirk, the battle of El Alamein and the landing of the Allied forces on Sicily.

The disconcerting part is that when victories are won and peace is restored we so soon lapse back into our old indifference, habits, and vices and forget what God has done to save us. By low levels of living we build up a backlog of trouble to answer for some time in the future.

Principles of Action

There is nothing visionary or hopelessly idealistic about a Christian republic to those who are willing to accept teaching of Scripture or the verdict of history concerning nations. The framework of a Christian nation may be summarized by the following:

Almighty God is the *source* of the nation's life. "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation" (Acts 17:26).

God exercises *sovereignty* over the nations He has made. "For God is the King of all the earth....God reigneth over the nations" (Ps. 47:7,8).

Christ is appointed by the Father to rule as King of the nations. "Who is the blessed and only Potentate, the King of kings and Lord of lords" (I Tim. 6:15).

The law of God is the highest *rule of guidance* for nations. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein (Josh. 1:8).

Nations are bound to *acknowledge Him* who is their king. "Kiss the son, lest he be angry, and ye perish in the way, for his wrath shall soon be kindled" (Ps. 2:12).

God will *punish* the nations that forget Him. "The wicked shall be turned back unto Sheol, even all the nations that forget God" (Ps. 9:17).

God will *forgive* the nations which repent and turn unto Him. "If my people

who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

The nations which acknowledge God and do His will shall enjoy His *favor and blessing.* "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance" (Ps. 33:12).

The manner of Christ's rule over nations is through *leaders of faith* chosen from among the people. "The God of Israel said,...He that ruleth over men must be just, ruling in the fear of God" (II Sam. 23:3).

Eloquent substantiation of all this is found in the history of Old Testament kings and prophets.

Kings of Israel

Nineteen kings ruled over the nation of Israel. Eighteen of these are listed as bad, with varying degrees of badness. Jeroboam "made Israel to sin." Omri "did worse than all that were before him." "Ahab did evil above all that were before him."

But God did not leave them without prophets to warn them. At least eight of them had Elijah or Elisha or both to tell them of their peril. How different things would have been with Israel if Saul had followed Samuel; if Zimri, Omri, Ahab and Ahaziah had listened to Elijah; and if Jehoram, Jehoahaz and Joash had given heed to Elisha!

The length of the reign of these kings of Israel tells a story. Saul, David, and Solomon reigned forty years each. But as moral decay grew worse, the length of the reign over the ten tribes ranged as short as seven days for Zimri. Shallum lasted one month, Zachariah six months and Nadab, Elah and Azariah two years each. The average reign of the nineteen kings of Israel was less than ten years.

What happened to the bad ones in the end? Seven were slain—five by assassination; of another it is said that God smote him; one committed suicide and another was carried into captivity. The sad story of the nation's end, 331 B.C., is told in II Kings 17. "Bloody and deceitful men shall not live out half their days."

Kings of Judah

The split between the tribes was brought by Rehoboam, the next king after Solomon. When the people petitioned for easement from their burdens, he consulted the old men who told him that he had better take heed. But after a session with the young ruffians with whom he grew up, he brazenly proclaimed that his little finger would be thicker than his father's loin and that where his father had chastised them with whips he would chastise them with scorpions. As a result ten tribes marched off and never came back.

Twenty kings ruled over Judah. Of seven it is said that they did right in the sight of the Lord—Asa, Jehoshaphat, Joash, Amaziah, Jotham, Hezekiah and Josiah. A few others did right "but ...." Three started out well, but ended badly and one started badly but repented and ended better.

The kings of Judah had such prophets as Elisha, Elijah, Isaiah, Jeremiah and certain of the minor prophets.

The average length of rule in Judah was 16 years, six years longer than in Israel. It is worthy of note that the average reign of the seven good kings of Judah was 30 years—23 years longer than the average of all their 20 kings. Those described as bad averaged about ten years. The rule has been that good rulers lived much longer than bad ones.

As to the end of Judah's kings, four were slain and two taken captive, one of whom was Zedekiah. "And they put out the eyes of Zedekiah and bound him with fetters of brass."

Observations

1. Evil rulers produce bad nations (Prov. 14:34).
2. Good rulers usually live longer than bad ones (Ps. 119:17).
3. Unrepentant rulers and nations face destruction (Isa. 60:12).
4. Bad rulers seek hireling prophets to support them (I Kings 22:7,8).
5. Nations which obey God outlive those which ignore Him (Ps. 33:12). Judah with its seven good kings lived 136 years longer than Israel with not more than one.

FROM THE STUDY WINDOW

Rev. David M. Carson

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"BRAINWASHING'

The term "brain-washing" was first used by an American journalist, Edward Hunter, about 1951. It is a rather literal translation of a colloquial Chinese expression, **hsi nao**, meaning simply "wash brain," which the non-Communist Chinese used to describe certain activities of the Communists after they took over China in 1949. It referred to the attempt to achieve certain ends, partly by physical, but chiefly by psychological means. The two special things which the Chinese seemed to want were first of all confessions of some kind of anti-Communist thought or activity, and second a change of attitude toward Communism, both of which involved a capitulation to the Communist regime.

The physical means they use are not torture in the crude sense. They chain the hands and ankles of their subjects, not to make them suffer physically, but to render them helpless, so that even the simplest act has to be performed for them by someone else, with all the psychological adjustment which that requires. Again, prisoners are kept awake night after night. This is, as someone remarked, not burning bamboo shoots under the fingernails; but sleepiness is its own sort of agony, and clearly is an inducement to many sorts of psychological capitulation.

The chief means the Communists use are psychological. There is nothing magic about it, and nothing chemical—no new types of drugs, for instance. One psychologist remarked that the techniques are those used by American psychiatrists to cure mental illness, here used to destroy the personality or to coerce it in the direction the regime desired.

The Communists appeal to whatever psychological weakness a person might have, especially a sense of guilt, which they attempt to create if it is not already present, by driving hard on whatever mistakes, errors, sins the person knows he has committed. Another weakness which they exploit is any confusion of standards. Had there been within the person's life any conflict between two sets of values? If so, the Communists play hard on this, using this to reinforce a sense of guilt. One psychiatrist spoke of the alliance between "the undermining pressures of thought reform" and one's "own negative identity."

It frightened me as I have read that so few were able to resist the continued application of such techniques. The defense against such attacks on the personality is not fulmination against Communism, but the development of one's own character.

It challenged me as I have read that the weak points in the personality which the Communists attack are points at which a **mature** Christian has fortified himself. Therefore brainwashing is for me a very personal challenge to look to my own sanctification through the grace of Jesus Christ and the work of His Spirit. For instance, the Communists make much of the sense of guilt. Have I made my own Paul's words, "There is therefore now no condemnation to them that are in Christ Jesus." The Communists capitalize on conflicts within the personality. Have I consistently mortified my "old man" so that these conflicts between flesh and Spirit in my own personality are at a minimum?

In brainwashing, the Communists attack not only the environment of a man, not just his body, but what Bunyan called "Mansoul." With such an attack abroad in the world, it behooves every Christian to look to his transformation into the image of Christ through the grace of God.

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They whose guilt within their bosom lies, imagine every eye beholds their blame. *—Shakespeare*